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PUBLISHING JEHOVAH'S NAME

PART 2

"Sing unto God, sing praises to his name; cast up a highway for him that rideth through the deserts; his name is JAH; and exult ye before him."—Ps. 68:4, R.V.

JEHOVAH has chosen Zion the capital city of his great organization as his place of habitation. Representatively by his beloved King he has installed himself there. It is the time for glad song, that his name might be made known to those who will hear. All others will in due time be compelled to know that Jehovah is God. The fact that the command is to "sing praises to his name" clearly indicates that Jehovah would, at the time of the fulfilment of this prophecy, reveal to his people the significance of his name. He first declared his name "Jehovah" to Moses; and in this verse four of the psalm it is stated: "Extol him . . . by his name JAH." This is a contraction for the name Jehovah and means the same thing. This is therefore a part of the new Song having to do specifically with the significance of the name of Jehovah.

2 "O sing unto the Lord [Jehovah] a new song; sing unto the Lord [Jehovah], all the earth." (Ps. 96:1) "O sing unto the Lord [Jehovah] a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory." (Ps. 98:1) "I will sing a new song unto thee, O God [Jehovah]: upon a psaltery, and an instrument of ten strings, will I sing praises unto thee." (Ps. 144:9) "Praise ye the Lord [Jehovah]. Sing unto the Lord [Jehovah] a new song, and his praise in the congregation of saints."—Ps. 149:1.

3 Not until after the coming of Christ Jesus to the temple of Jehovah God, and his revealing to the anointed ones the significance of the name Jehovah, was this Song due; and it was after that date that the remnant began The Song. It is not the general salvation of man that evokes this Song of praise, but it is some special work and victorious act that inspires and calls forth The Song. At the time the remnant begins The Song Jehovah had installed his anointed King on his holy hill of Zion and commanded his beloved King to oust Satan from heaven and to break his power in the earth. In 1919 the Lord delivered his remnant people from the bondage of Babylon, the earthly part of Satan's organization, that they might go forward and publish his name and his kingdom. Then he revealed to them that Zion was built up, and he gave the remnant an understanding of the great issue raised by the enemy concerning his word and his name. He showed the remnant that the time would shortly arrive when this great issue would be for ever determined in favor of and to the glory of Jehovah God. He gave the remnant an understanding that the name Jehovah signifies his purpose concerning his people, and then he has shown the remnant that they must be his witnesses in the earth. It is these great truths revealed to the remnant that has evoked The Song, and they love Jehovah and delight to engage in The Song of praise to his name.

4 The *Revised Version* of verse four says: "Cast up a highway for him that rideth through the deserts." By his prophet God shows that "there shall be an highway for the remnant of his people, which shall be left, from Assyria", which after Isaiah's day Babylon conquered and occupied. "And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. 11:16) It was after the coming of the Lord to his temple that his remnant people on earth were permitted to enter the highway and return to Zion, where Jehovah now appears in his glory.

5 "That day," which the Lord hath made, had now begun; and the duty of the remnant in that time is made clear, and concerning which it is written: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Sing unto the Lord; for he hath done excellent things: this is known in all the earth."—Isa. 12:1, 2, 5.

6 Jehovah having builded up Zion and taken his position there, he is now great in Zion; hence it is written: "The Lord is great in Zion, and he is high

above all the people. Let them praise thy great and terrible name; for it is holy." (Ps. 99:2, 3) This is further a corroborative proof that the sixty-eighth Psalm applies at the present time and is meat in due season for God's anointed people at this time. To know this is a means of strength and encouragement.

DESERT PLAINS

7 The *Revised Version* of verse four reads: "Cast up a highway for him that rideth [upon the heavens] through the deserts." Another translator renders this part of the text: "To him that rideth through desert plains." (*Roth.*) The *Authorized Version* reads: "Extol him that rideth upon the heavens." The word "heavens" here used is from the Hebrew *arabah* and is not the same as the word rendered "heavens" in verses eight and thirty-three of the psalm. It is only in this verse four that the word *arabah* is translated "heavens", whereas in other places the same word is translated *desert, plain,* or *wilderness.* This indicates that the psalmist was drawing his picture from the past, when the pillar of cloud, representing Jehovah's presence, and also the ark of the covenant borne upon the shoulders of the priests proceeded through the wilderness or desert toward Canaan. The priests bearing the ark of the covenant on their shoulders pictured in a small way how Jehovah God rides upon his priestly organization, known and designated as the Melchizedek priesthood. All the territory lying between Egypt and Canaan was desert or wilderness land and was the land inhabited by the enemies of Israel, and therefore pictured the condition of unbelief and disobedience to God. The Israelites must pass through this desert land on their way to the land of rest.

8 The Apostle Paul's argument concerning this matter, as set forth in Hebrews 3:7-16 and 4:1-11, is that Canaan pictured the condition of faith and rest in Jehovah, and his provision made for his people, and that those who exercise faith in God and in Christ do now enter into complete rest. The Israelites marching through the desert land of Canaan with the ark of the covenant on the shoulders of the priests, therefore, pictured Jehovah riding upon and leading his organization through the desert condition. It is written: "And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho. And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab. And the Lord spake unto Moses in the plains of Moab."—Num. 33:48-50.

9 The word "plains" appearing three times in the above texts is derived from the Hebrew *arabah,* which means desert or wilderness. The fulfilment of that part of the prophecy of the psalm, 'him that rideth upon the heavens through the desert plains,' therefore, must be Jehovah's riding on his organization and leading it through the desert-like desolate country of the enemy, which is the world, and leading to and bringing his covenant people safely into Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the firstborn, which are written in heaven. (Heb. 12:22, 23) As the Israelites were in the desert land of the enemy, but no part of it, even so now God's faithful remnant people are in the world, but no part of it; and which world or organization of the enemy is, to the remnant, unfriendly, uninviting and barren of life-giving food for them, and the remnant is encompassed about by danger and death. Jehovah, therefore, is their shield, their strength and song. The remnant is in a land or condition that is arid and unfruitful to God. Now God's remnant must proceed on the journey through this desert condition and must proceed on the highway provided by the King Eternal for them, which 'highway is cast up' for their benefit; and in due time all others of the human kind that live everlastingly must go up on that highway. This great highway leads to Zion, whither Jehovah by his representative Christ Jesus has come.—Isa. 35:8; 62:10.

10 In the enemy's country there are multitudes who are not of the official part of Satan's organization, but who are under its power and influence. These must yet have an opportunity to partake of the waters of the river that flow out from the throne and temple of God. In harmony with this it is written: "Then said he unto me, These waters issue out toward the east country, and go down into the desert [*arabah*], and go into the sea; which [water of life] being brought forth into the sea, the waters shall be healed." (Ezek. 47:8) (See also Rev. 22:1, 2; *Light,* Book Two, pages 255, 256.)

11 By faith and by the great favor of Jehovah God those of the remnant class now see these things and hence "raise a song" of praise to him that rides supreme and victorious through the enemy's country. In joyful obedience to Jehovah's commandments these "cast up the highway" for the people, lift up Jehovah's standard, and lead the way to the kingdom. (Isa. 62:10) They extol the Supreme One "by [the] name JAH, and rejoice before him". This seems to say in substance that the name JAH takes preeminence over all other names of the Deity. It calls attention to his purpose and suggests to his people that now the time has come for Jehovah to carry out the completion of all his purposes which he has set forth in the Bible for the guidance of man, and, above all, his purpose to vindicate his glorious name.

12 The rejoicing of the remnant before him is fully corroborated by the words of the prophet, to wit: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9) The riding on the ass by the ruler

of Israel at the time of his coronation was symbolic of complete and willing submission to Jehovah God. The ass was the king's mount when he appeared for coronation. (Judg. 5:10; 2 Chron. 23:9-11) Jesus fulfilled this prophecy in miniature when he rode into Jerusalem offering himself as King and appeared at the temple. (Matt. 21:2-9) When he came to the temple of Jehovah in 1918, and was presented as King, he fulfilled the prophecy on the wider scale, and that marks the beginning of the time of great rejoicing by the daughter of Zion, the children of God's organization.

ORPHANS AND WIDOWS

[13] A child separated from his father is subjected to reproach by others, and a widow is desolate. Jehovah is the Father of the orphan and the Advocate of the widow. The Psalm-Song, referring to Jehovah, says: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." (68:5) Here God's remnant are in the desolate condition of the world, and are mentioned by the psalmist as "fatherless" for the following reasons: (1) because such have obeyed the commandment to "forget also [your] own people, and [your] father's house" (Ps. 45:10); (2) they are stripped of all earthly friends and look to Jehovah God for help and strength: "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies" (Ps. 27:10, 11); and (3) because during the absence of Christ Jesus, and until his coming to the temple, these were left orphans, but God had sent the holy spirit as advocate and helper for them. (John 14:18) Now the holy spirit as a helper has been taken away and Jehovah by his Chief One, Christ Jesus, is with them. The fatherless need a vindicator and protector, and Jehovah makes it his purpose to be such to the remnant: "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment."—Deut. 10:18.

[14] Another translator renders this text in Deuteronomy: "Executing the vindication of the orphan and the widow, and loving a sojourner, giving him food and raiment." (*Roth.*) In harmony with this the psalmist says: "Oh arise, Jehovah! do not neglect the crushed one, do not forget the humbled ones. Thou hast seen! for thou travail and vexation dost discern, to lay them in thine own hand: unto thee doth the unfortunate one give himself up, to the fatherless thou thyself hast become a helper. To vindicate the fatherless and the crushed, that weak man of the earth may cause terror no more."—Ps. 10:12, 14, 18, *Roth.*

[15] The rulers of this world see God's people being crushed, reproached and discredited, but lend no aid and comfort to them. Addressing them by his prophet, Jehovah says: "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked."—Ps. 82:3, 4.

[16] But the rulers fail and refuse to do so, and Jehovah then takes over the task; and his prophet concerning it says: "The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down." (Ps. 146:9) This God begins when he appears at his temple by his great representative Christ Jesus.

[17] "Christendom" has many children who are both fatherless and rebellious, because they have been led into error by the clergy and the principal ones of their flock. Concerning them Jehovah by his prophet says: "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still." (Isa. 9:16, 17) These rebellious ones have looked to men for strength, and their strength has failed. Those who look to the Lord and obey his commandments receive strength at his hands.

[18] Jehovah is the Judge, Advocate and Vindicator of his faithful children. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." (Jer. 49:11) The Hebrew word for "widow", used by the psalmist in the first verse here under consideration, is in the plural number and in other places in the Scriptures is translated "desolate houses" and "desolate palaces". (Isa. 13:22; Ezek. 19:7) The word means also a desolate place or condition. The great "widow", whose advocate and vindicator Jehovah has become, is, of course, Zion, his organization. The time comes when her widowhood ceases and her reproach is taken away, and Jehovah says to her: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. And all thy children shall be taught of the Lord: and great shall be the peace of thy children."—Isa. 54:4, 13. (See *The Watchtower*, 1931, page 323.)

[19] During the period of persecution in 1917 to 1919 the earthly part of God's organization became desolate, like a widow, and the cries of the faithful members thereof were expressed in the words of Lamentations: "Remember, O Lord, what is come upon us; consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. Our necks are under persecution: we labour, and have no rest."—Lam. 5:1-3, 5.

[20] Early in that period of persecution the Lord came to the temple to judge, and he advocated in be-